

A
Sermon preached at
Paules Crosse the 4.
of December.

1597.

*Wherein is discoursed,
that all buying and sel-
ling of Spirituall pro-
motion is un-
lawfull.*

By JOHN HOVVSON,
Student of Christes-
Church in Ox-
ford.



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It is herein is discoursed
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By JOHN HOWSON
Sacred of Chichester
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Howson, Student of *Christs-Church*
in *Oxford*.

The Text.

*And Iesus went into the Temple of God, and cast out all
them that sold and bought in the Temple, and ouer-
threw the Tables of the money changers, and the
seates of them that sold doves:*

*And said to them; it is written, mine house shalbe
called the house of praier: but ye haue made it a denne
of theeues. MAT. 21. 12. & 13.*

IT is affirmed by them that haue best
laboured, and euen spent their spirits
to discover the profound mysteries of
the holy scriptures, that the text, *Con-
textus*, the *web* of it, is so cunningly
and so skilfully wouen by the holy spi-
rit of God, that it is, *omnibus accessibi-* *Aug. Epist. 5.*
lis, but *paucissimis penetrabilis*; that is, to be handled & felt
of anie man, but few eies can pearce to the ground worke
of it. Which truth, wrought this confession in *Chrysologus*,
an ancient, learned and deuout Writer, so called for the
golden sentences which proceeded from him, that *Singula* *Serm. 64.*
la scripturae verba, sibi singulis mandarentur, &c. which

is, If there were a booke written, a particular book of euery particular word almost, in the holy scriptures; yet the mysteries of them could not by that meanes be sufficiently discovered to vs.

Wherefore (right Honorable, &c.) it is not to bee expected at my hands, that in this short time, limited to the measure of my strength and your patience, I should deliver vnto you whatsoeuer is noteable or noted alreadie by so manie reuerend and learned Fathers (old and new) of the litterall, historicall, morall, or allegoricall sense of this scripture; nor to make application according to the varietie and abundance of sense, which the spirit of God hath imparted to you, most reuerend Fathers, and learned Diuines: for I doo not presume to speake that *quod potissimum dicendum esset*; which is indeed most fit to bee spoken; seeing it is a great matter, and aboue the common and ordinarie reach, *nihil dicere quod dicendum non est*: to say nothing which were not better vn said, than spoken.

Hug. in Ecclesiast.
Hom. 1.

Wherefore as S. Luke diuided his first Sermon, *ἡ ἀρχὴ τοῦ λόγου*, Act. 1. his Gospell, which comprehended the whole life of our Sauior Christ, into two parts, into those things, *quæ cepit Iesus Facere, & Docere*; which he did, and which he taught; into his Dooings, and into his Sayings: so doo I diuide this Text, in *Factum, & Dictum*; into a Deed of his, and into a Speech of his; into an Action of his, & the Reason of it. The Action in these words, *And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, &c.* The Reason; *And said vnto them, it is written, &c.*

Act. 1.

The Action.

The Action was a reformation of certaine abuses or prophanations of the Temple of God: in which I obserue these circumstances. First the Author, *vbi*; secondly the Time, *vben*; thirdly the Place, *vhere*; fourthly the Matter,

ter, *vvhat* ; and fiftly the Manner, *how* this reformation was performed.

For the first, the Author of this reformation is our Sa- 1. The Author.
 uiour Christ Iesus, who performed it not as a man onely,
 or the true sonne of the blessed Virgin *Mary*, or the suppo-
 sed sonne of *Ioseph*, not as he was *factus sub lege*, Galath. 4.
made vnder the law; nor to *suffer in the flesh* 1. Pet. 4. nor to
 be *crucified concerning his infirmitie* 2. Cor. 13. but as the
 onely begotten of God, the *chiefe priest*, and the *King of*
kings, *vvhose dominion is from sea to sea, and from the riuer*
to the endes of the land. Psa. 72. whose office and authoritie,
 that is his kingdome and Priesthood was prefigured by the
 two crownes, the siluer & the golden crowne, which were
 hung vp in the Temple. Zach. 6.

Now in this Author of this reformation, I obserue for Two things re-
 quired in a Re-
 former.
 this present, two things, which are required in all good re-
 formers. One is his authoritie, that he is a King and a
 Priest: the other his conditions and qualities, that hee is
 without fault himselfe that reformeth other. Without the
 first, that is authoritie, there can be no reformation; with-
 out the second, hardly anie good reformation.

That it was performed by our Sauour who was King & I.
 Priest, it argueth how conuenient the counsell and know-
 ledge of the Priest is, for the ciuill Magistrate in reforming
 the Temple: for as the Priest may attempt nothing, no al-
 teration without the Prince (and therefore S. Paule when
 he came to Athens, though he saw Idols, and Altars, and Aa. 27.
 one, *ignoto Deo*, to the vnknowne God, yet he offered no
 violence, but preached vnto them the *God vvich they*
knew not; and though hee saw Idols and Idolatrie in the
 Temple of *Diana*, yet he offered no violence; but preach- Aa. 19.
 ed onely, *they vvere not Gods that vvere made vvith hands*;
 and pulled not downe the signe of *Castor & Pollux* in the Aa. 28.

Ship

2. Sam. 7.

4. Reg. 12.

Ecclef. 48.

Agg. 2.

ship of *Alexandria* that carried him to Rome:) so it is conuenient that the Princes and ciuill Magistrates in their reformations of the Church and Religion, take counsaile and aduise of the Priests and the Prophets: and therefore King *Dauid* when he would haue built the Temple, he sent for the Prophet *Nathan*, and tooke counsaile of him. And *Ioas* did nothing amisse in the presence of God, as long as he was informed by *Iehoiada* the Priest. And *Exechias* did the thing that pleased the Lord, and remained stedfastly in the waies of *Dauid* his father, while *Esay* the great Prophet, and faithfull in his vision, commaunded him. And God stirred vp the spirit of *Zorobabel*, the Prince of *Iudah*, and the spirit of *Iehosua* the high Priest, that they ioyntlie together might restore the building of the Temple; all which argue, that the wisdome and knowledge of the Priest is to be ioyned with the authoritie of the prince in establishing or reforming the Church of God.

2.

Heb. 7.

1. Pet. 2.

2. Cor. 5.

1. Ioh. 3.

8. Ioh.

Deut. 2.

Val. Patere.

Secondly, that it was performed by our Sauour Christ, who was *holy, harmeles, and vndefiled*; who did no sin, as saint *Peter* saith, who *knew no sin*, as saint *Paul* saith; who *had no sin in him*, as saint *Iohn* saith; and therefore might safely say, *which of you can rebuke me of sin?* It argueth, that they which are reformers of Churches, yea and of Commonwealths, should be *holy, harmeles, vndefiled, and vncorrupt*, as much as may be, least vnder the colour of reformation they bring in a deformation, and where they be chosen to be *Rephaims*, that is, Phisitions or reformers of vices, they become *Zanzummins* corrupters, wicked and abominable. For although *ex malis moribus bonae leges causaliter*, Euill manners are the occasion of making good lawes: yet wicked men are seldome the authors of good lawes: but *Valerius Flaccus turpissimus, author erit turpissima legis. Valerius Flaccus*, a wicked and corrupt man, will be the author

(as

(as far forth as he may) of a wicked and corrupt law: or if not of a wicked law, yet of a cunning law, with a faire glosse and pretence of the common wealth, when he is indeede *intentus sibi*, attentive only to his owne profite and priuate Pachimer. gaine; with a faire glosse and pretence of the safety of the state, when he seeketh to satisfie his owne malice, or effect some reuenge; as the Priests and Pharises made a lawe to put our Sauour Christ to death, lest *the Romanes should come, and take away both their place and their nation*; with a faire glosse and pretence to maintaine the priuiledges of the people, or the authority of the Senate, as amongst the Romanes, when *pro sua quisque potentia certabat*, euery man Sal. in Cat. endeuoured to aduauance and increase his owne honour; with a faire glosse and pretence to relieue the poore, when *ex ipso remedio morbi nascuntur*, pouerty is increased in some other estate. These and a number the like, are the issues and effects, when wicked and corrupt men do aspire to the place and authority *emendandi, id est, disperdendi*, as *Pliny* saith, of *reforming that is deforming, a state*: whereas if they be holy, and iust, and incorrupt, as our Sauour Christ was, I say not in essence, but in imitation; nay but as iust as *Lycurgus* the heathen was, who was the maker of most seuer, but most iust lawes, the reformation would be Seuerissimam sed iustissimam legum auctor. iust, though somewhat seuer, as was this reformation of our Sauour Christ.

For the Time if we consider it, in respect of our Sauour 2. Circumstances Christ, as in what time of his life it was done, as we consider and obserue in what yeare of a Princes reigne he beginneth his reformation; as it is said, in the 23. yeare of *Iouis* 4. Reg. 12. reigne he repaired the Temple; and *Iosias* in his 18. yeare 4. Re. 23. reformed religion: may it please you to vnderstand that it was done towards the end of his life, when hee was euen now going to his passion. And least you should gather hereby,

Politi. 2. 7. cap. 2.

John. 2.

Aret. super 21.
Math.

Mark. 11.

hereby, that the reformation of religion, or of the church or abuses thereof, should bee the last thing which a good Prince or Magistrate should regard, when *Aristotle* could say; that with euerie good Magistrate, in euery good Common wealth, *ἡ πρώτη καὶ ἡ ἐκείνη ἐπιμέλεια* the first and the chiefeſt thing is, the regard of eſtabliſhing or reforming of religion, and the Church of God: you ſhall vnderſtand, that with the like action he began his office, as it appeareth in *S. Iohns* Goſpell, where alſo with a whip of little cordes, preſently after his firſt miracle, at his firſt coming to the Temple, he caſt out the ſheepe, and the oxen, & the ſellers of them: So that if *Omnis Chriſti actio* be *noſtra inſtructio*, euery action of our Sauour Chriſt be a leſſon for vs, we may learne by this that it is not onely the laſt office, which a good Prince or Magiſtrate ſhould put in praſtiſe, to reforme the abuſes in the Church of God, but the firſt alſo; and not onely the firſt, but alſo the laſt, the *Alpha* and *Omega*; and not the firſt and the laſt, but his continuall endeouour. And therefore where all ancient Writers agree that this was put in praſtiſe twice by our Sauour; ſome learned men of later time ſay, *Ter hoc fecit Chriſtus*, Chriſt did it thrice. Firſt in the beginning of his preaching; *John 2.* Secondly, *in die palmarum*, that is in this place; and thirdly when he returned out of *Bethania*, and curſed the fig-tree. So that if it be demaunded what is the firſt dutie or vertue of a Magiſtrate? wee may aunſwere out of this example; to reforme the abuſes and prophanations in the Church of God. And if wee demaund what the ſecond dutie or vertue of a Magiſtrate is? wee may aunſwere out of this place; to reforme the abuſes and prophanation of the Church of God: And if we demaund what is the third dutie or vertue of a Magiſtrate? we may aunſwere; To reforme, &c. Nor that the Common-wealth or ciuill affaires ſhould be neglected,

lected, but because if the subiects doo, *Deum timere*, Feare 1. Pet. 2.
 God, that will follow naturally which lieth orderly in the
 texte, they will *Regem honorificare*, Honor their King: if
 they feare God, they will honor their King: and as *Cyrus*
 could say verie wel, If al the subiects were *Dei filii*, true ser- Xenoph. in
 Cyrop. lib. 8
uants of God, they would giue the King his honor.

If wee consider the Time in respect of the season of the
 yeare, or according to the diuision of dayes, which the wise
 man maketh, where some dayes are said to bee *chosen and* Eccles. 3.
sanctified, as the holy-daies and solemne feasts; and some
 to be *numbred* only, as the first or second of such a month:
 both this reformation and the former *John. 2.* was *in festo*
Paschatis, when he came to *Ierusalem* to celebrate the feast
 of the Pascheouer. For at three feasts in the yeare, all the
 males were bound by the lawe to appeare before God in Deut. 16.
Ierusalem, in the feasts of *Easter*, *Pentecost*, and the *Taber-*
nacles. And although as *Lyra* noteth in two feasts of *Pen-* Lyra super 2
 cap. Ioh. 1.
tecost and the *Tabernacles*, those that dwelt farre off were
 sometimes dispensed with; yet there was no dispensation
 for the feast of *Easter*. Now our Sauour Christ vntill his
 Passion did obserue the lawe dully, & consequently at these
 feasts did ascend to *Ierusalem*.

Now it is probable that to the imitation of this, it was
 provided in former and ancient times of Christianitie, as
 appeareth in *Concilio Agathensi Can. 18.* That all Chri- Concil. Agathen.
 sub. Xisto. 3.
 circa ann. 440.
 istians of lawfull age should iointly together at their parish
 Churches receiue the sacrament of the Lords supper, at
 three speciall feasts in the yeare, at the feast of the *Natiui-*
tie, *Easter*, and *Pentecost*: & although a dispensation were
 admitted sometimes at two of these feasts, yet at *Easter*
 (no remedie) all should receiue. Which kinde of imitati-
 on of some ceremonies of the old lawe, obserued by anti-
 quitie, I cannot condemne: for although *oldethings are pas-* 2. Cor. 5.

Heb. 8. *sed away*, yet behold new things are come in their place. And although all things are not to be made & ordered, as *Moyfes* was commaunded to make the Tabernacle, *κατὰ τὸν τύπον*, according to the example or patterne that *was shew- ed him in the mount*; that is, according to the example of the old lawe: (for we refuse the carnal obseruations of the lawe, and such types and figures as represent our Sauiours comming in the flesh, or those benefits and blessings which were proper and peculiar vnto the Iewes) yet as the Iewes had a King, though their kingdome be now abolished; so we haue a new King, *Vbi est qui natus est rex Iudaeorum?* a king which is borne both to Iewes and Gentiles. And as they had an old Testament, so we haue a *new Testament*: and as they had the Spirit, so we haue a *new Spirit*; *I will giue vnto you a new heart and a new spirit*: & as they had Commaundements, so we haue a *new Commaundement*; *A new Commaundement giue I vnto you*: and as they had an inheritance promised them, the land of *Canaan*; so wee haue a new inheritance promised vs; *I saw a new hea- uen and a new earth*; and as they had their Temple, so we haue our Churches: and as they had their sacraments, so we haue our Sacraments: and as they had their Sabbath, so wee haue our Sunday: and as they had their Feasts, so wee haue our feasts and new Holidiaies, to put vs in minde of those blessings we haue receiued of the bounty of God: one feast to remember his Natuiutie, another to put vs in minde of his Passion, another of his Resurrection, another of his Ascension, and other of other spirituall blessings, either perfourmed to vs by our Sauiour Christ or his blessed Apostles.

And no doubt if some ceremonies were necessary to be obserued among Gods people to retaine the memory of blessings receiued, and maintaine the hope and expectati-
 on

on of the Messias to come, seeing we that are Christians are as vnthankfull and forgetfull of the manifold blessings of God as they were, & it is as hard a matter & as miraculous to vs, to beleue that which is past 1600. yeres since, as for the to beleue that which was to come, seeing neither they, nor we, are eye-witnesses of it, but giue credite to other; they to their Prophets whom in things to come they firmly beleue; we to our Euangelists & Apostles whom we cannot denie, or suspect in things that are past; we haue as good vse of our rites and ceremonies as they had of theirs. I giue this brieft note the rather because as *S. Basil* complained of his time, it is reckoned a great fault and euen superstition amongst vs, *Si quis paternas traditiones diligenter obseruet*, if a man obserue diligently the rites and ceremonies commāded by the Church and receiued from all antiquity.

Basil. ep. 70.

And yet heere wee finde that our Sauour Christ according to the olde custome of the Iewes goeth vp yearly to *Ierusalem* to celebrate the Passeouer, and satisfie the law and the ceremonies of the lawe, that reached not to him: and suffered himselfe to bee circumcised, which needed not euen by the reason of the law, because he was *intacta matre natus*; and his mother fulfilled the ceremony of purification, which was not necessary, because she was not comprehended vnder the law, for *non suscepto semine conceperat*; she conceived not as other women did, but was ouershadowed by the holy Ghost: and he was subiect to his parents, which was not *subiectio necessitatis*, but *pietatis*; not matter of necessity, but rather example of pietie and obedience: and here we find him not only obseruing the Sabboth, but other solemne feasts, to teach vs, saith *Marlorat*, to come to Church on holidiaies, as well as on Sundayes. A great negligence or rather contempt

Luk. 2.

Lxx.

Super Iob. 2.

by little and little crept in amongst vs, I meane not them that are irreligious, and little regard any seruice of God, but euen of such who haue euer in their mouthes, though not *templum Domini*, the temple of the Lord (for they regard not the place) yet *Sabbatum Domini*, the Lords Sabbath; but thinke no day holy, or lawfull to be deuoted to the seruice of God, but the seuenth day onely.

Math. 5.

But as the Iewes being too much affected to the letter of the law, or misled by the Pharisies the interpreters of it, thought the first commandement to be violated onely by murder and slaughter of a man, and the 6. cōmandement broken onely by actuall adultery; but our Sauour playing the interpreter, telleth them, *Verely, verely I say vnto you, that he that is vnadvisedly angry doth murder, and he that looketh on a woman to lust after her doth commit adulterie*, though there be difference in the sins: so we say vnto you who thinke the violating of the seuenth day, to be onely against the fourth commandement, we say, that the breach and prophanatiō not only of the greater solemnities, viz. *Christmas, Easter, Whitsontide, &c.* are the breach of the Sabbath, but also the prophanation of the smaller feasts, which are appointed for the seruice of God, and the memorie of those blessings we haue receiued by the meanes of his seruants, is the breach of the Sabbath. And therefore in the holy scriptures we find, not only the seuenth day called the Sabbath, but all other feasts and holy daies, either appointed by God, or the lawfull Magistrate, as in the 23. of *Leuit.* where the first day of the seuenth moneth, and many other feastes are called the Sabbath: And least you should thinke that these feastes had the name onely of a Sabbath, and not the solemnization; you may reade that *Hester* and *Mardocheus* in remembrance of the deliuerance of the Iewes, proclaimed a feast or holy daie to be obserued yearly

Leuit. 23.

yearely, and added this law, *Nulli licent hos duos dies absq[ue] solemnitate transigere*: that it should be lawfull for no man to passe ouer thole daies, but in great solemnitie; and the new feast instituted by *Judas Machabeus*, our Sauour obserued, as we reade in the Gospell; and walked not in the streetes, but came *In porticum Solomonis*, into the house of God, into that place where in all probability, he did vse to teach, when it is said he came into the Temple: and thus far by occasion of the second circumstance.

Encenia.
Ioh. 10.

The third circumstance is the place where he began this reformation; and that was in the Temple of God, and *Iesus went into the Temple of God*. *S. Chrysostome*, in opere imperfecto, or the author whosoeuer, noteth it to be the property of a good sonne, first to visite his fathers house when hee commeth to towne, and performe that duety and honour which is due vnto him: And here we see, our Sauour Christ when he commeth to *Ierusalem*, first to visit his fathers house, *Templum Dei*, the Temple of God, though now for the abuse therof it might be called *Templum Iudeorum*, the Temple of the Iewes, as *S. Iohn* calleth the feast of the Passouer, *Pascha Iudeorum*, not *Pascha Dei*, because the Iewes abused it by their inuentions, as *S. Origen* noteth vpon that place; but considering the first institution, he calleth it the *Temple of God*, though by abuse it was become a den of thcenes. And wherein should a good sonne rather busie himselfe, than in reforming the abuses of his fathers house, the gouernment whereof is committed to him, as our Sauour told *Ioseph* and his blessed mother; *Must I not goe about my fathers business?*

The 7. circumstance.

Chrysost in opere imperfecto.

Ioh. 2.

Origen lib. d.

Luk. 2.

Now although the people were called the people of God; and the Citie, the Citie of God, as wee reade euerie where in the Psalmes, and Prophets, though as it is in the prophesie of *Esay*, *The faithfull Citie was become an harlot*, and

Esay 1.

and had neither iudgement, nor iustice in it, and the people of God become, *a sinfull nation, and a people laden with iniquity*; yet he beginneth not his reformation there, but in the temple of God.

Giuing this as a lesson by his example to al princes, and Magistrates to whome it may appertain, that as a Phisition when he comes vnto a sicke man first demaundeth the state of his stomacke, and laboureth especially to order it, (because if the stomacke bee sound, the body is strong, if the stomacke bee sicke, the whole body is weakened;) so the Magistrate when he findeth the body of the common wealth diseased, or distempered, let him first inquire after the stomacke howe that is affected, that is, what is amisse in Church & Church-men; for from thence as from the roote, or from the hart, or from the fountaine, or from the stomacke, proceedeth the health, or the diseases, the sins or the vertues, of the Prince and the people: as *S. Chrysostome* obserueth, *De templo omne bonum egreditur, de templo omne malum procedit*, From the Temple cometh all good, and from the Temple proceedeth all euill: For the vertues of the Priest are like the oyntment, *which being poured vpon Arons head runneth downe to his beard, and so along to the border or skirts of his garments*, that is, first affect the Magistrate, & them that are seated in higher places, and so by degrees the meanest people: and the sin of the clergie is like a rheume, which ascendeth out of the stomacke into the head, and from thence spreadeth it selfe into all parts of the body: according to that of *Leuiticus*, *Si sacerdos qui vnctus est peccauerit, faciet delinquere populum*, If the Priest which is the annoynted of the Lord shal hap to sin, he shal cause the people to sinne also. So that if the people be good and vertuous, the Priest may say as Saint Paul said to the Corinth. *Nonne opus meum vos estis in Domino?*

*Chrysost in opere
imperf.*

Leuit. 4.

1. Cor. 9.

mino? are not you my workmanship in the Lord? If the people be ill, they may say to the priest, *Nonne destructio nostra vos estis?* are not you our destruction? yea, no question, you are our destruction. Wherefore though many other things were amisse amongst the people of the Iewes, yet because they proceeded from the disorder of the Temple, as the effect from the cause, according to the counsaile of God by the prophet *Ezechiel*, *à sanctuarii meo incipite*, Be. *Ezech. 9.* gin at my sanctuary; and the rule which his Apostle *S. Peter* learned of him, that *iudgement must begin at the house of God*, hee beginneth his reformation at the Temple of God. *1. Pet. 4.*

But let vs consider the fourth circumstance what it was that hereformed there: *Hee cast out all those that sold, and bought in the Temple, and ouerthrew the tables of money changers, and the seates of them that sold doves.* Now because these abuses, buying and selling, of sheepe, and oxen, and doves, and money-changers, and that in the Temple of God, may seeme somewhat strange vnto you: may it please you to vnderstand, that according to the commandement of God, all sorts of people from all the regions of *Iurie*, came vp to this most royall and ample Temple, especially on festiuall dayes, to offer sacrifice vnto the Lord. The richer sort offered oxen, goates, sheepe, &c. the poorer sort, pigeons, and turtle doves, &c. But it hapned oftentimes, that they which came farre off, brought no sacrifices with them; wherefore the priests to make a praye of the people, as *S. Ierome* noteth, sold themselues, or caused to be sold by others, sheepe, and oxen, and doves, & whatsoever was necessarie for the Sacrifice: and for this merchandizing in the Temple, had their pretence out of the letter of the law; where they that dwelt farre off, were commaunded to sell their offerings at home, and with that money

The fourth circumstance.

Deut. 14.

ney buy oxen and sheepe, &c. when they came to *Ierusalem*: Now the Priests seemed to provide for this law, that none that came farre off might want sacrifices; but indeed vnder pretence of that, studied their owne prophane profit and gaine.

Now because it happened that some came thither that were so poore, that they had no mony to buy the offerings, they placed there money-changers, who vpon securitie would lend them the mony: but because vsurie was forbidden by the law, & yet they would make some gaine of their money, they were contented to take smaller trifles, which would yeeld them money, as raysons and apples, and such kinde of stufte, as they call *κόλλυβα*, thinking by this meanes to auoyd the law; whereas the Prophet *Ezechiel* saith *Vsuram & superabundantiam non accipietis*; You shall not take either vsurie or encrease.

Exech. 22.

Others that are learned are of opinion, that these money-changers, these *κόλλυβα* as they bee called in the text, were placed there to change their monies that came to that place to buy their sacrifices, as to change greater money for smaller, or gold for siluer; or forraine money for currant money; and were called *κόλλυβα* of *κόλλυβος*, which signified an halfpennie, which was given for the change, which may be gathered to be more probable, because Saint *John* calleth them *κερματισαί* of *κέρμα*, which signifieth small money, and serueth for change; so that it should seeme these money-changers, were such as *Caietane* noteth to be in *Rome* for such purposes, *in gradibus Diui Petri*, vpon *S. Peters* staires.

Iolin. 2.

Moreouer, may it please you also to vnderstand for your better instruction in this storie, and that you may perceiue what these abuses were, that the name of the Temple is sometimes taken properly and strictly *pro domo Templi*, for the

the bodie of the temple, which was diuided into two parts, as our churches are, one was called *Sanctum*, the holy place, where there was the Altar of incense, the Table, and the Candlesticke; and the other was *Sanctum sanctorum*, the holy of holiest, where was the Arke of the Testament, and the two *Cherubins*: into that part that was called *Sanctum*, the priests onely entred to offer incense, and none other; into the *Sanctum sanctorum* the high Priest entred onely, and that but once a yeare.

Sometimes the Temple is taken more largely, and signifieth a certaine quadrangle compassed in with a wall, before the Temple; and it was called *Atrium Sacerdotum*, the Priests Court, where there was an altar for burnt offerings; and into this not onely the Priests did enter, but the Levites also, who did helpe them to flea and wash the sacrifices: now at the gate of this Court the common people stood, and offered their sacrifices to the Priests. Into none of these places came our Sauour; not into the *Sanctum sanctorum*, because he was not high Priest; not into the *Sanctum*, because hee was no Priest; not into the Priests Court, because he was neither Priest nor Leuite.

But beside these, there were two other places to pray in, *sub diuo*, abroad in the aire; in one the men praied, in the other the women praied: and these *Atria* or Courts were called by the name of the Temple; as in the *Actes* it is said, *Act. 3.* that *Peter and Iohn went into the Temple about the ninth houre to pray*. And this is the place which is noted heere by the name of the *Temple*, and to be thus grossely abused by the meanes of the Priests. Now our Sauour, to shew his zeale to his Fathers house, and his authoritie together with his power, as also to informe vs, that no temporall or base gaine ought to be exercised in Gods house, but to be reckoned foule and vn honest, whatsoeuer faire pretence it

*Lyra super 21.
Mat.*

may carrie with it: finally, to shew that nothing was fit for that place, but holines and praiers, and deuotion, *hee cast out the buyers and the sellers, and the money-changers, and the seates of them that sold dones, out of the Temple.*

Now out of this fourth circumstance among manie things worthy the obseruation, they that haue to doo with the reformation of the Church or Common-wealth, may learn not to take away the vse of good things, because they be abused, but remooue the abuse, and restore the thing to his proper nature and first institution: For our Sauour finding these grosse abuses in the Temple, doth not offer to pull downe the Temple, or perswade the Magistrates to turne it to prophane vses, or to builde them goodly pallasces or courts of the ruines of it; to conuert the vessels of gold and siluer to their owne pleasures, as *Baltasar* did; or to the maintenance of their lawfull warres, or vnlawful delights: but he taketh away the abuses, hee driueth out the buyers, and the sellers, and the money changers; and that which was appointed for *a house of praier & seruice of God*, he restoreth againe to the first institution.

For seeing all the estates of the world, the estate of Princes, the estate of Priests, and the estate of Nobilitie, yea and the estate of the people, where they haue anie estate, *a paruis in itijis ad maiora proficiunt*, doo by degrees enlarge their authorities, and of small beginnings grow into greatnes, *donec in vitium vsq; luxurient*, and at last run ryot and abuse their authoritie when it is at the highest. If in our reformations we should not follow this patterne of our Sauour, but remoue good things for the abuse of them; manie strange, manie dangerous, and vnnaturall alterations would ensue both in the Church and Common-wealth. And we finde by experience, that this argument *Ab abusu, ad non vsum*, From the abuse of good things to the abolishing

shing of them, as it hath bred heresies and schismes in the Church; so also rebellions and treasons in the Commonwealth.

The *Manichees* altogether condemned Christianitie, because there were found manie ill Christians: to whom *S. Austen* answered, *Vestrum oculum maleuolus error in so-* Contra Paulum lib. 5. cap. 11.
lam paleam nostræ segetis ducit, nam & triticum ibi citò videretur, si & esse velletis. Your malicious error carrieth your eye to the chaffe onely of our corne: you might as easily perceiue the wheat, if you were so disposed. The *Donatists* refused the Sacraments, because the Priests were wicked which administred them: to whom *S. Austen* said, *Necesse est ut semper erretis, quamdiu propter hominum vitia Dei sacramenta violatis.* You can neuer possibly be free frō errour, so long as you violate the sacraments of God for the faults of men. The *Anabaptists* would remooue Princes and Magistrates, because manie haue abused their authoritie & gouernment: to whom we answer, though *Malī abutuntur rebus bonis*, Euill men abuse good ordinances; yet, if a kingdome were not a lawfull state and calling, holly *Dauid*, *Iosias* and the like, would not haue been Kings: for *Bonī non utuntur rebus malis*, those that are good meddle not with bad matters: And wee finde that the rent in the kingdome of *Israel*, was because *Rehoboam* abused his gouernment: and the alteration of the state of the *Romanes* vnder the Kings, was because, *Quæ honestè habere licebat,* 3. Reg. 11. Salust. in Cat.
per turpitudinem abuti properabant. For the common people by reason of their ignorance, *inuincible ignorance*, being not able to discerne between the true vse of that which is good, and the abuse of it; nor betweene that fault that proceedeth *ex natura facti*, out of the nature of the fact it selfe, because it is *malum simpliciter*, simply euill, and that which proceedeth *ex abusu boni*, from the abuse of that

De bono coniugali
cap. 14.

Plures de Concord.
lib. 4.

De interiori demo
cap. 50.

Ibid.

Aug. de doct. chr.
lib. 3. cap. 2.

Arist. 1. topic. 1.

Nauarra enchir.
cap. 14.

which is good, which is *malum per accidens*, euill but by an accident; will allow of a tyranny, as S. *Austin* noteth, which is the woorst state of gouernement, *si regia clementia subditos tractet*, If he handle the subiects with the clemencie of a King; and condemne a Monarchie, the best kinde of gouernement, *Si rex crudelitate tyrannica seniat*, if being a king hee shew the cruelty of a tyrant, being not able to discerne betweene the iust vse of an vniust authoritie, and the vniust vse of a iust authority. They will with *Lycurgus* roote out all the Vines in a countrey, because men will be drunke, and euen mad with wine; whereas *Plutarch* saith, they should rather dig welles and fountaines neere vnto them; and as *Plato* counselleth, *Insanum Deum alio sobriore prepressum, castigare*; that is, take away the abuse by mixing some quantity of water with it. They will with *Cotta*, as *Cicero* reporteth, condemne reason & knowledge in men, because oftentimes it is the chiefeest instrument of sin and iniquitie, and being giuen vnto man as an excellencie about other creatures, doth make him much woorse than any brute beast. They will forbid reading and diuerfitie of studie, becaule as S. *Bernard* noteth, *Prolixa lectio memoriam legentis obliterat*, Ouer much reading hurteth the memory of the reader; not considering with S. *Bernard*, that often times *Crimen non est in rebus, sed in usu agentis*, the fault is not in the things, but in him that vseth them: nor with S. *Austin*, that *In multis non usus rerum, sed libido utentis in culpa est*, In many things not their vse, but the disorder of him that vseth them must be blamed: nor that the rule is not, *Cuius abusus malus est, ipsum quoque malum est*; but *Cuius usus malus est, id est, per se malus est, ipsum quoque malum est*, that which may bee abused is euill, but that which cannot be well vsed; which is the same which the Canonists haue, *Si usus principalis alicuius rei sit mortifer,*

mox.

mortiferam quoque rem ipsam efficit: that is, if the principall vse of any thing be deadly, it shall make the thing it selfe of like nature.

Now our Saujour here teacheth them another lesson, not to pull downe Churches for the abuse of them, or the abuse of the Priest; but reforme the abuse, and retaine the good vse. And although our Sauior when the Iewes were incorrigible, and would not be reformed, nor repent them of that sinne of sinnes, the putting to death, to shamefull death, that innocent Lambe, the verie Sonne of God, our Sauior Christ Iesus, threatned the destruction of the Temple, and the miserable captiuitie of the whole Nation, and perfourmed it: So that *Ierusalem* became as *Iericho* was, an execrable thing; for although *Iulian*, and the *Gracians*, Iosua 6. and the *Ierues*, endeououred to repaire it and builde it againe, yet it was impossible, by reason of earthquakes and fires from heauen, which consumed the stuffe, and troubled the workmen, as *Theoderet* reporteth: yet this was but a remoouing of their candlesticke, as I may call it, not the putting out of the Candle; a remoouing of the Temple of God and the Priesthood to another Nation, that is, to the Gentiles; not an vtter subuersiō of Churches & ecclesiasticall State; or to vse our Sauiors words in this same Chap. Ver. 43. *taking away of the Kingdome of God from them and giuing it to a Nation that should bring forth the fruites thereof*: as when *Saul* became incorrigible, and abused his State, *Samuel* said not, the Lord hath rent away the kingdome from *Israel* this day, and will haue no more Kings but Iudges, &c. but *The Lord hath rent the kingdome of Israel from thee* 1. Sam. 15. *this day, and hath giuen it to thy neighbour, who is better than thou*: that is, hath remooued the insufficient from the place of gouernment, and put in his roome one more sufficient. To teach vs, that as for the sinnes of Princes and abuse of their

their State, the manner of gouernment is not altered by God, nor their priueledges abrogated, but the Office translated to a fitter person; so, for the abuse of Churches and Church-men, neither the Churches ought to bee defaced and ruined, nor the state of the Cleargie to bee disgraced and vilified; but those that are disordered must bee displaced, and their honors bestowed vpon better men. For this is a lesson set downe in the rules of the law, as an *axiome* or *maxime* in nature, & not in a law positiue or humane constitution, that *Semel Deo dicatum non est ad vsus humanos ulterius transferendū*; That which hath been once dedicated to God, is not anie more to be transferred to the vses of men. And it seemeth to be so euident by the light of Nature, that children acknowledge it as *Plato* confesseth; who speaking of a truth as euident as he tooke it, as that two & two make foure, *Nos dicimus* (saith hee) *quod pueri solent; Quare recte data sunt, eripi non licet*; We say as children vse to doo: Things well giuen, must not be taken back againe: & therefore no meruaile if it were a case ouer-ruled, by the more ancient sort of heathen Philosophers in their Courts of iustice, *Si facta ades sit, licet collapsa sit iam, religio tamen eius occupauit solum*: If an house hath been once dedicated to God, though it be fallen downe and vtterly decaied, yet the soyle is holy, and the ground religious, and not to bee employed to ciuill or prophane vses.

6. Decret. de reg.
iur.

Plat. Philab.

Plin. 2. epist. lib.
10. epist. 74 & 75.

The 5. Circum-
stance.

The fifth circumstance in the Fa&t, is the manner how our Sauour performed this reformation, *He cast out them that sold and bought, &c.* An extraordinarie course is vsed by our Sauour, and therefore the more obseruable. For whereas in all other places and against all other sinnes hee vseth words, and reproofes & reprehensions; and those also tempered with humilitie, mildnes and gentlenes: heere he vseth force, and execution, and externall discipline, and present

sent correction, by casting them out of the Temple, by making a whippe of small cordes, and so whipping them out; by ouerthrowing the tables of the money-changers, and the seates and chaires of them that sold doves: and whereas hee saith of himselfe, that hee *was sent into the world, not to iudge the world, but that the world might be* ^{Iohn.3.} *saued by him*; yet in this case, in this sinne, in this abuse, & prophanation of the Temple, as it were forgetting his accustomed gentlenes, and the end of his comming, hee exerciseth punishment, striketh with a whip, ouerthroweth the tables, casteth abroad the money, and to conclude, casteth them out of the Temple; and that by himselfe alone, and with his owne hands.

If her excellent Maiestie, being famous and renowned for her singular clemencie, should come to this citie and with her own hands, punish a fault or misdemeanor, it were a good argument that, that kind of sin were most odious vnto her; here our Sauour *the Prince of peace* and fountaine of mercie commeth to *Ierusalem*, and with his owne hands doth punish the abuses, and the prophanations of the temple of God. *Adam* sinned, and hee sent his Angels or ^{Gen.3.} Cherubins to cast him out of Paradise. The wicked *Sodomites* sinned, and he sent his Angels, and it rayned fire ^{Gen.19.} from heauen and consumed them. The whole world corrupted their way vpon earth, and hee sent raine from heauen and destroyed them with a flood. *Pharaoh* would not ^{Exod.8.} harken to his voice to let the people goe, and he sent Frogs and Grashoppers &c. and wasted his countrey. *Dauid* ^{2.Sam.24.} sinned by numbring his people, and hee sent an Angell and smote them with pestilence. The Elders sinned against ^{Dan.13.} *Susanna*, and God sent the Child *Daniel* to doe iudgement on them. Onely this sin of prophaning and abusing his Temple, he correcteth and chasteneth with his own hands,
he

he sendeth not his Angels, he sendeth not fire, hee sendeth not water, he sendeth not his Prophets, but hee commeth himselfe and taketh punishment of the n.

But you will say; How could this bee, that our Saujour Christ, being one man, and vnarmed, without a guard or souldiers after him, without anie humane authoritie or externall calling, in the presence of the Priests & the Scribes, who hated him with deadly hatred, & at that present time sought after his life, who made profit of those buiers and sellers, who also were manie in number, and most attentue and greedie after their gaine, and had (as I said before) an honest pretence out of the lawe for this their merchandizing; notwithstanding all these circumstances, without tumult, without noise, without contradiction or resistance, hee should bee able to cast them all together out of the Temple?

*Jerom. super
22. Math.*

But the answer is plain, That it was done by a miracle, as the anciēt Fathers do iointly testifie: & *S. Jerome* saith, that this was the greatest of all his miracles. Some think saith hee, that the greatest miracle hee wrought, was the raising of *Lazarus* frō the dead; & some thinke that the giuing of sight to the blind was the greatest miracle; some the voice that was heard at *Jordane*, when he was baptized; some his transfiguration in the mountaine, where he shewed his triumphant glory & maiesty: but saith he, of al the signes that euer he wrought, this seemeth most miraculous in mine eye, that one man at that time contemptible, so far foorth vile and base in their eyes, that he was afterwards crucified; in despight of Scribes & Priests, could cast out with whips such a multitude of men and cattle, which a prettie armie of men could haue hardly performed: but (saith he) *Ignem quiddam & sidereum radiabat in oculis eius*; There was some fierie and starrie brightnes that glistered in his eyes; and

and the maiestie of his Diuinitie did shine in his face: so that neither Scribes, nor Pharisies, nor Priests, nor buiers, nor sellers, durst resist and withstand him. And S. Origen ^{Orig. super 1. Ioh.} saith, that this was a greater miracle, than the turning of water into wine, because there *inanimata materia subsistit*; a matter without life and soule doth yeeld vnto him: but in this, *tot millium hominum domantur ingenia*; he daunteth the hearts and courages of thousands of men.

For you shall vnderstand, that some miracles were wrought vpon the bodies of men, which we most admire, because they are subiect to the sight of our eyes: and some vpon the mindes of men, *quantum ad immutandas inferiores vires*, concerning the change of their inferiour faculties, as the Schoolemen say; which though they were more miraculous, yet to vs they seem not so. And this distinction may be gathered out of the Epistle to the *Hebrues*, where he saith; that God bare witnes to Christ, *σημείοις τε καὶ τέρασιν*, by signes and wonders, καὶ ποικίλαις δυνάμεσιν, by diuers powers, which wrought vpon the mindes and soules of men. The miracles which hee wrought vpon bodies are obserued by you all, but the miracles which hee wrought vpon their minds & soules, were these and the like: first, the informing of his Disciples with knowledge and vnderstanding, *I will* ^{Luk. 21.} *giue you a mouth and wisdom, whereagainst all your aduersaries shall not be able to speake or resist.* And therefore it is said in the *Actes*, that *when the Iewes saw the constancie of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, admirabantur, they thought it a miracle.* The second is the calling of *Matheu*; ^{Math. 9.} for as soone as he said, *follow me*, though he sate at the receipt of custome, yet presently *he rose vp and followed him*: *Fulgur diuina Maiestatis videntem ad se traxit*; The lighting of his diuine Maiestie drew him vnto him so soone as

Ioh. 18.

Traff. 112. super
Ioh.
Luk. 4.

he did but see him. The third is in the Gospell of S. *Iohn*, where as soone as hee said to the band of men and officers that came with *Iudas* to apprehend him, *I am he; they went backward, and fell to the ground*: S. *Austin* writing vpon that place, saith it was a miracle. The fourth is in S. *Lukes* Gospell, where they of the Synagogue led him to the edge of an hill, to thrust him downe headlong, but *Iesus passed through the midst of them, and went his way*: where Saint *Chrysostome* saith; *Stare in medio insidantium & non apprehendi*, To stand in the midst of those that way-laid him & not to bee taken, shewed his Diuinitie, and was a miracle. Finally, as I haue shewed you before, with this facilitie to cast out the buiers, and sellers, &c. and not to bee resisted, argued the power of his Diuinitie, and was a miracle. And this of the fifth circumstance.

I amplifie this point, and vrge all these circumstances of our Sauours force, and extraordinary violence vsed in this place, and the miraculous perfourming of it; to shew vn- to you how odious this sinne is, of prophaning the Church of God with buying and selling. And no question, if this merchandizing (which had so faire a pretence for it as the letter of the law, and the ease and benefit of the whole nation) was so odious to our Sauour Christ; our merchandizing, and buying and selling in the Church of God, cannot be lesse odious and offensive to him.

For our buying and selling in the Church of God, our *Simonie* as we call it, hath no pretence for it in the lawe of *Moyse*, nor in the law of the Gospell, nor in Ecclesiastical or Canon lawes, nor in the Ciuill and Nationall lawes of anie Countrey. The law of *Moyse* provided so liberally for the Priests and the whole Familie of the *Leuites*, by the *free cities*, and the *demaines* which were allowed them in euerie Tribe, that there was neither vse nor abuse of buying and

and selling till *Ieroboams* time, who erected an altar against the altar of God, and made of the lowest of the people (that would fill his hand) idolatrous priests. In the new law of the new Testament there was *gratis accepistis, gratis date*; the Apostles received their gifts freely, & gaue them freely; the people received the word freely, and freely of their owne accord they laid downe the price of their land at the Apostles feete. The Ecclesiasticall and Ciull lawes forbid nothing with greater regard, since the Church was endowed with peculiar maintenance, than the buying & selling of Spirituall offices, and Ecclesiasticall preferments: and I know none, either ancient Father, or Schoole-man, or late Writer, which applieth not this Scripture, and this Action of our Sauour Christ, to our Simoniacall buying & selling of orders and offices in Christian Churches. So that if all Councels and ancient reuerend Bishops, which had the constituting or confirming of Ecclesiasticall lawes be not deceiued, this *Simonie* is a wrong to the state of the Church: if all good Princes, and Statesmen, and Parliaments be not deceiued, who haue the making and establishing of Statute Lawes, this *Simonie* is preiudiciall to a Common-wealth: if all Interpreters be not deceiued, it is a sinne against the law of God, and seuerely chastised in this place by our Sauour Christ, either mystically and figuratiuely, or by necessary consequence. For if those things which by nature were vendible, as sheepe and oxen, and to that purpose, to offer them in sacrifice to God, might not be bought and sold in the House of God, or the precincts of it; much lesse may offices Ecclesiasticall, or Tythes, or the maintenance of Gods Ministers, which by nature are not saleable, be bought or sold in the Church of God.

For what? If the sinne of *Simon Magus* (of whom this fault hath his denomination) consisted in buying onely &

Th. 22. quæst. 100.
art. 1.

not in selling of that which was spirituall; seeing buying & selling are both in a predicament (for nothing is bought but that which is sold, & *contrà*) and the Apostles had sinned as grieuouly in selling, as *Simon* did in buying: & the Schoole-men say well, that *Vendentes conformantur Simoni in intentione sinon in actu*; Sellers are conformed to *Simon Magus* in purpose, though not in action; because hee would haue bought the holy Ghost, to sell his miracles. May not the Church impose one name to both these sins, which are cousin germanes, nay brother germanes, as well as buying and selling should bee comprehended vnder the word of merchandizing? or that, *seruus, vas, ager, arbor, pecus*, should be contained vnder the name of *pecunia*, as *S. Austin* noteth in his Bookes of Christian Learning?

19.3. Si quis ob-
tulerit.

Againe; If the sinne of *Simon Magus* properly consisted in the buying of a spirituall thing, of the working of miracles, which is meerey spirituall; as the gift of preaching or the gift of prophecyng; and the gift of preaching and the maintenance allotted for it, by what name or title soeuer you call it, concurre to the making of a perfect Preacher, as the soule & bodie to the making of a perfect man; so that, as the soule separated from the bodie, though it liueth, yet it liueth not *corporaliter*, bodily; so Preaching separated from the maintenance, though it liueth, yet it liueth not *ciuiliter* or *humaniter*, as ciuilitie and humanitie would it should, as *GOD* hath appoynted it to liue in this worlde: may not the buying and selling of a Bishopricke or Benefice, which is *annexum quiddam spiritualibus*, somewhat annexed to spirituall affaires, be accompted *Simonie*; when not onely the soule of man is said to liue, but the bodie also which is *annexum quiddam*, is said to liue *ex vniõne anima*, by the vniõ of the soule: when, not he only that killeth the soule is said to doo murther, but he also that kil-
leth

leth the body which hath no life but by means of the soule; when not he onely is said to sinne against the Maiestie of a Prince who offereth iniury to his person, or crowne, but he also that doth violence to those things which are annexed to his crowne and dignitie?

This selling and buying in the Church of God, which by the general consent of Interpreters, Fathers & Schoolmen, is here punished by our Sauour Christ, and is iustly called *Simonie*, & a true branch of the sinne of *Simon Magus*, is so common & vsuall in the Church of *England*, that I must needs say, that either you esteeme it not as a sinne, or if you take it for a sinne, since our Sauour is ascended into Heauen, you thinke there is no God to punish you for it.

To hold it no sinne, is to hold the heresie of *Simon Magus* (for so it is called) that is, to think that the holy Ghost may be bought and sold; for when *Officium curæ animarū* Catech. in 3. A. B. *præcipuum ac spiritualissimum Dei donum sit*; The office of the charge of soules is an especiall and most spirituall gift of God: to buy or to sell the office of the charge of soules in generall, that is, to buy or sell Orders, or to buy and sell the office of the charge of these or those soules; that is, to buy or sell a Presentation, is *Simonie*, & that in his owne nature, and not because it is forbidden by Ecclesiasticall or Ciuill Law. And it is not onely *vulnus cancrorum*, as Saint *Ambrose* calleth it, a wound that hath a canker in it, and therefore will creepe along through euerie ioynt of the bodie of a Common-wealth, as we finde by our miserable experience, and so requireth *ignitum ferrum*, a hot coulter or sharpe sword, that is, the extremitie of ciuill punishment; nor *execrabile flagitium* onely, a detestable sinne, & therefore *anathematizatio opprobrio condemnandū*, to be cōdemned & cursed with Excommunication, the highest censure of the Church;

A.A.3.

Church; but it is that *regula*, that *uickednesse* or *sinfulnesse* that Saint *Peter* speaketh of, and that *συνδεδωμενος αδικιας*, that *bond* or *bundell* of *iniquitie*, that containeth manie finnes fast chained together: which argue, that *the hart is not right*, and from which wee may pray to bee deliuered, not simply as from other finnes, but *if it bee possible*, as Saint *Peter* counselled *Simon Magus*, *pray vnto God, that if it bee possible this thought of thy hart may be forgiven thee.*

Aug. de ciuit. Dei
lib. 2. cap. 2.

But forasmuch as since the time, that good Christians are degenerated into cunning politicians, it is not so much regarded, what is good for the state of the church, as what is fitting and behoofefull for a common wealth; nor such reckoning made of eternal reward, or eternall punishment, as of present pleasure and of punishment inflicted, on our bodie, or goods: and we say with the Politicians, *Pace secura sit resp. floreat copijs referta, victorijs gloriosa, & quid ad nos?* If there be peace, and plenty and prosperity, what care wee for the state of the Church? I wil giue you some reasons amongst many, why this selling and buying in the Church, which is the vtter vndooing of the state of the Clergie, as it is not lawfull by the worde of God; so not tolerable in regard of the policie of a Christian Common-wealth.

I.

First, as much as in it lyeth, it taketh away the society and fellowship of mankind, wherein consisteth a Common-wealth. For if we shall be so affected, that every man for his owne commodity will rob and spoyle another man, the society of mankind, which of all things is most naturall, must needs be dissolued: and if wee shall bee so affected, that one state in a Common-wealth will by all meanes endeavour to eate vp another, that deformitie will growe in the Common-wealth, that would happen in the bodie of a man in the like case; for if the legs should challenge and enioy all that nourishment which should goe to the armes,
the

the one part would be vnweldy by his greatnes, and the other vnprofitable by his weakenes

It is well known and confessed, that the state of the Clergie in euery good Christian Common-wealth, hath had his lot and portion, not onely spirituall in the Lord, but also temporall in the Common-wealth, being an estate of men, as of the best desert, if they do their duties; so not to be fed by the aire, as the *Cameleons* are, but by the fruits and increase which proceede from the earth: and therefore they haue had allotted them by the lawe of nature, as *Melchisedech* had; by the law of *Moyse* as the priests had; and by the confirmation of our Sauour Christ, *hac oportet fieri*, these things must be done; and by ciuill and prouinciall lawes in Christianity, not onely the Tythes of the fruit of the earth; because they haue bellies to be fed, and backs to be clothed, and families to bee maintained: but they had their Cities and their lands belonging to them among the Iewes, and their parts in the sacrifice and offerings: and amongst the Christians their demaines, and temporalties; because that state was not anarchicall, or without authoritie and iurisdiction. Lastly, they had their speciall priuiledges, namely not to serue in the tabernacle before 25. Num. 8. yeare old, nor after 50. their Cities of refuge and Sanctuaries &c. In the famine of *Aegypt* they had an ordinarie allowance of *Pharaoh*; so that when he bought al the land of the subiects in *Aegypt*, yet the priestes land was not solde; so great were their priuiledges among the heathen. Num. 35. Gen. 47.

Now if their Christian priuiledges which haue beene many, shalbe made void, against the rule of the 12. Tables, *Privilegia ne irroganto*, let them not infringe the Priuiledges: and against all reason when *Theodoricus* said, *Intra regulas constituti iuris non debet munificentia principum arctari*, the bounty of Princes ought not to bee straightned within

Lud. Charond. ad
Leg. antiq. Rom.

Cassiod. lib. 2.
epist. 20.

within the bounds of the lawe; if where *equalitas* is not *aquitas*, that is equity ioined with equality, the maintenance of al dignitie, and superiority and authority be taken away, which will breede contempt; for as vertue is discouraged without reward, so authority is disarmed without iust maintenance; finally, if those necessities which should maintaine nature, which is contented with a little course cloth for the back, and course bread for the belly, be retained by force or fine sleight from that state, or a great part of it which is ordayned as the Sun is, *ad continuos cursus*, to contiual labour and trauaile in the house of God; and not only taken from them, but giuen to a natiō which bringeth foorth worse fruite: it is out of all doubt, that as when one serpēt eateth another *δρακὼν γίγνεται*, a dragon is engendred which deuoureth all; so when one State eateth vp another, it bringeth foorth a monstrous and vnnaturall state in the common-wealth, & so by consequent a dangerous change. So that wee are much to feare, that as before the comming of our Sauour in the flesh, the *Romane* Common-wealth being changed by little and little, *ex pulcherrimā & optimā, pessima ac flagitiosissima facta est*; so the Common-wealth of *England* and of *Christianitie*, by this foule sinne of *Simonie* and *Sacriledge*, before the second comming of our Sauour, of a most religious and well ordered Common-wealth, will become irreligious and simoniacall.

Aug. de ciuit. Dei
lib. 2. cap. 19.

2.

Secondly this buying and selling in the Church of God, will make barren and like *desolate and forsaken vuidouves* the two Vniuersities, the two fruitfull Mothers and full of Children, though now readie to giue vp the ghost, and powre out their soules in their Mothers bosomes. For if we that be bred vp in learning, suffer in our childhood in the Grammar schooles *magnum & graue malum*, a great & greuous affliction (Saint *Austin* compareth it to the torments

Aug. confes.
lib. 1. cap. 9.

ments of martyrdom) and when we come to the Vniuersitie, if we liue of the Colledges allowance, are, as *Phalaris* objected to the *Leontines*, *παύτων ἐνδεῖς πλὴν λιμῆς καὶ φόβου*, *needy of all things but hunger and feare*; or if we be maintained but partly by our parents coſt doo expend in neceſſarie maintenance, bookes, and degrees, before we come to any perfection, ſiue hundred pounds, or a thouſand markes. If by this price of the expence of our time, our bodies and ſpirites, our ſubſtance and patrimonyes, wee cannot purchaſe thoſe ſmal rewards which are ours by law, and the right of inheritance, a poore Parſonage or a poore Vicarage, of fortie or fiftie pound a yeare; but wee muſt pay to the Patron for the leaſe of a life (a ſpent and outworne life) either in annuall penſion, or aboue the rate of a Copy-hold, and that with the hazard of the loſſe of our ſoules, by ſimonie and periurie, and the forfeiture of all our ſpirituall preferments in *eſſe* and in *poſſe*, both preſent & to come: what father after a while will be ſo improuident, to bring vp his ſonne to his great charge, to this neceſſarie beggerie? What Chriſtian will bee ſo irreligious, as to bring vp his ſonne in that courſe of life, which by probabilitie of neceſſitie (*quæ cogit ad turpia*, enforcing to ſinne) will entangle him in ſimonie and periurie? When as the Poet ſaith; *Inuitatus ad hæc, aliquis de ponte negabit*, A beggars brat taken from a bridge where he ſitteth in begging, if hee knew the inconuenience, had cauſe to reſuſe it.

But you will ſay, that learning is to be deſired, and will be deſired for it ſelfe; becauſe as the *Stoicks* ſay, *Doctrina eſt pretium ſibi*, Learning is hir owne recompence: & the Miniſter muſt conſider *fructum, non datum*, the good that he doth, not the reward he muſt haue: & therefore though this be a fault, yet no danger thereby of decay of learning. For the former, it is moſt true that Learning is *Lux animi*,

Epist. 53.

Juuenal.

2. Objections answered.

Phil. 4.

& *oblectatio vitae*, the light of the minde, and delight of the life, and for it selfe to be desired; but of Gentlemen, who can liue without it; and of Stoickes & Philosophers, which had no passions, which liued as soules without bodies, so farre in loue with the food of the one, that they tooke no regard what became of the other. But if Gentlemen onely should bee learned, a comperent measure would serue their turne, the depths of professions are aboue their endeuours, they are so painfull: and you shall finde as few Schollers that doo reach to that height of Philosophie, as to feed their mindes and to starue their bodies, as you shall finde Gentlemen that are come to that height of Christia- nitie, to forsake all and follow Christ, or to loue their enemies and studie their good.

But the Romans, who made *Aedes honori & virtuti gemellas*, that is, ioyned the Churches of Honour and Vertue the one close to the other; and those wise men who vpon sepulchres and monuments engraue these titles, *Virtuti & Honori*, to Vertue and Honour; and our Founders and Benefactors, who appointed *opulenta premia literarum professoribus*, plentifull rewards to the professing of learning: they knew well enough, that *Non deficit studium, quod premium largius habet*; and that *Virtus amula, alitur exemplo honoris alieni*; Studie is neuer scant, where the recompence is large; and vertue which is euermore in emulation, is fed by the example of honor in other men. And againe on the other side, that learning would bee much discouraged, if Schollers should come to Gentlemen as the Philosopher came to Herode to beg a pennie to buy him bread; because *Probata virtus inhonora cessat*, Vertue though it be commended, yet if it be not honored and rewarded wil soone be discouraged.

2.

For the latter, that we must not seeke *datum* but *fructum*,

ic

Symonac. lib. 1.
epist. 37.

Symonac. lib. 10.
epist. 25.

A. Gal peris sibi
ad dani 6:5 ap 185
6:5 fud.

it is most true: But that law or reason that bindeth vs to labour for your good, bindeth you to provide sufficiently for vs: *Dignus est operarius mercede sua*, The workman is wor-
thie of his hire. That law that bindeth him that laboreth to minister vnto you spirituall things, bindeth you to ad-
minister vnto him corporall things, and not sell them to him: *si spiritualium eorum participes facti sunt gentiles*, if Gen-
tlemen be partakers of their spirituall things, they must ad-
minister vnto them worldly things: for as Saint Paul said, he
was *debitor illis*, a debter vnto all; so on the other side *debi-*
tores eorum sunt, they are debtors to the Apostles. And this
is the diuision spoken of by the Sonne of Sirach; *In diuisi-*
one sortis da & accipe, giue and take, not sell and take. And
Saint Paul calleth it *κοινωνεῖν εἰς λόγον δόσεως καὶ λήψεως*. *Phil. 4.*
to communicate one vwith another after the manner of giuing
and receiuing: to signifie (saith Caietan vppon that place)
that the maintenance of the Cleargie is due *secundum rati-*
ones dati & accepti; which therefore should be *Communica-*
tiones & Commutationes, not *Venditiones*. And as in a Cō-
mon-wealth, though wee owe our selues and all our ende-
uours to our Prince and Countrey, *Servitia tamen per mo-*
derata compendia prouocantur, yet some reasonable confide-
ration pulleth on our seruice; so also, though we owe our
selues and our labours to your saluation and ædification, &
not to preach is a *uoc* vnto vs, and if I doo it vwillingly I
haue my reuward, the encrease of grace, the encrease of
knowledge, and euerlasting life, *Engage bone serue*, Wel done
good seruant, that is, a reward spirituall, a reward at Gods
hands; yet for all that *seruitia, &c.* our endeuours are stir-
red vp with temporall rewards, & necessarie maintenance:
& not onely ours but other mens, who by our preferments,
or at least iust maintenance, may bee encouraged to this
kinde of calling. For as Mariage is honoured, why? be-

Rom. 15.

Ibid.

Ecclesi. 14.

1. Cor. 9.

Matth. 25.

Cass. 2. 11.

cause by that *reparatio posteritatis acquiritur*, posteritie is kept in reparation: so our labours and callings must be honoured and regarded; because not out of our loynes (as in *Moyse* law proceedeth the seed of the Priesthood) but out of our honours and preferments.

Another Objection answered.

But you will say; This complaint needeth not, for many of the Cleargie are rich enough; and what estate is there in the world, but some of that calling doo liue in pouertie? To which I answer; That in what estate soeuer prodigality or supine negligence is found, there pouerty wil follow, and no remedie for it. But there is no calling within this Common-wealth wherein a painfull and industrious man may not liue decently and plentifully in that kinde of function, except only in the Ministerie: where, if they haue not money to buy them a Benefice, or preferment as we call it; they must liue of the almes of the poore of the parish, for reading some Lecture, as the popish priests did of *Diriges* and *Masses*; & haue their collection together with the old and the lame, and the blinde, and such as are a burthen to the Common-wealth. *Oh* (saith Saint Bernard) *what a peruerse order is this, cœlestibus terrena mercari, to buy earthly with heavenly things? How much better were it, and more agreeable to reason, vt pro carnali victu carnalia opera exercerent; nec fierent inuersores rerum, aut inhonorarent spirituale ministerium; that they should vse bodily labour for bodily food, without either changing the nature of things, or discrediting their spirituall calling.*

As for those that are rich in the Cleargie, the number (God knoweth) is verie scant; and those either

Antiqui Heroës nati melioribus annis, which began with the beginning of her Maiesties reigne, when Benefices went a begging as Ministers doe nowe; or those whose best reuenew is parsimony and miserable dyet,

diet, without hospitalitie; or els those, who are enriched by land or other patrimonie left vnto them by their parents or friends. And yet the greatest part of these, who by their titles of dignitie and outward appearance seeme rich vnto you, they haue *μακρὴν ἐνδοξὴν καὶ πτωχὴν ἀνθρώπων*, a needie kinde of wealth, and estate vnestablished; or as Saint Austin calleth it, *copiosam inopiam & ignominiosam gloriam*, a plentifull penurie, and inglorious glorie. Their dignities and honors for the most part are titular, like the Archdeaconrie of London in King Henry the seconds daies; which *Petrus Blesensis* ^{Epist. 151.} reported to *Innocentius* then Bishop of Rome, to be *Draco non habens unde possit viuere, nisi vento*, A Dragon (a state-ly name or title, the Archdeacon of London) not hauing wherof to liue, except of winde: for saith he, *Ille honos est in solis, & nudis, & puris intellectibus*, That preferment standeth in onely, and naked, and pure supposals. So that if the Cleargie may take denomination of the greater part, of an hundred for one, it is a poore Cleargie; & hereafter when the Prince or the State shall haue need of their purses, they must answere with Saint Peter; *Argentum & aurum non est mihi*, Silver and gold haue we none, but that which we haue, we will readily affoord; a praier or a blessing, a lecture or a sermon.

Wherefore to conclude this point, though learning of it selfe be neuer so precious, yet if students after they haue spent their time, their spirites, their liues, their patrimonies for the good of the church or common-wealth, shall bee thus neglected, naie skorned and despised (for *exprobrata militia creditur, quæ irremunerata transitur*, ^{Cassiod. 2. 28.} his seruice in the Warres, his seruice in the Church, his seruice in the Common-wealth is despised, as base, which is passed ouer without a reward) we shal not need *Julians* Edict, or *Domitians* law, good Arts of theselues wil go into banishment.

Third-

3. Thirdly, this buying and selling in the Church of God, wil procure an vn sufficient and an vnlearned Ministerie; for by this meanes *Strenuus & segnis fato potiuntur eodem*, the learned and the vnlearned are in like possibility to haue the presentation at the patrons hands. *Balaams* Assē if he can but speake, if he come laden with coyne, shall be preferred before *Balaam* his master, if hee were as honest as hee was wise. And we finde it already by experience, that as *Greg. Naz.* said, if there bee a *Samuel* amongst our Prophets, *ὁ τὰ ἐμπεροσθεν ἐλέπων*, who is a seer as they called him, or a learned man; there is a *Saul* also *ἀνὴρ ὀλίγος*, a base and an ignorant Prophet: by which meanes that order and calling which is *in toto Christianismo ἀγιόλογος*, the most reuerend and holy calling in all Christianity, is become *in toto christianismo κατὰ γελαστέλογος*, the most base and ridiculous calling in all Christianity. Wherefore though the Romans thought it stode with their Common-wealth, *manere rudem Corinthiorum intellectum*, that the Corinthians should continue in rudenes and ignorance; and though the Papists thought it good, and to stand with the policie of their Church, to keepe the people in blind simplicity: yet it cannot stand either with the policie of any Christian church or Common-wealth, to haue ignorant teachers, ignorant Priests, ignorant Preachers; but seeing it is a curse which God threatneth in his displeasure to disordered Common-wealths, *& erit sicut populus, sic & sacerdos*, that the Priests should be either as wicked or as ignorant as the people are, and this buying and selling effecteth this curse, it seemeth most inconuenient for a Common-wealth.

4. Fourthly, this buying and selling in the Church of God, this *Simony*, doth remoue all hospitality and all meanes of hospitality from the state of the Clergy, which doth not onely hinder and hold backe the fruites of our preaching, be-

In locutione Basilij.

Ibid.

Patr.

because as Saint Gregorie noteth, *Egentis mentem doctrina* Greg. Pastor. sermo non penetrat, si hunc apud eius animum manus miseri-
cordia non commendat; The word of instruction dooth not
 pearce the minde of the needie, vnlesse the hand of mercie
 doo further commend it vnto him: and secondly hinder vs
 from that great blessing & commodity that *Cassodore* spea- Cassod. 1.9.
 keth of, *Nonnulla pauperibus largiendi*, Of giuing some-
 what to the poore: but thirdly, it is also iniurious to the
 Common-wealth; for as *Tacitus* noteth, there cōmonly
 followeth *dissolutio imperij. si fructus quibus Resp sustinetur*, Annal. 13.
diminuantur; a dissolution of the State, when the fruits and
 reuenues are diminished, which maintain the Common-
 wealth. Now, seeing hospitalitie is the best reuenew which
 is left to comfort & relieue the poorer sort, which abound
 at this time in this Common-wealth; they are verie iniuri-
 ous to this State, who make not only the superfluitie of the
 wealth of the Cleargie, which are *bona pauperū*, the goods
 of the poore, but the verie necessarie maintenance of the
 Preachers themselves, which are *bona Christi*, the goods
 of Christ; the goods of Gentlemen or Nobilitie.

Fiftly. This buying and selling in the Church of God,
 this *Simonie*, if it doo not effect a dissolution of this State;
 yet it doth foreshew & portend some great euill to ensue.
 For we read in the Ecclesiasticall Historie, that when cer- Socras lib. 7. cap. 33.
 taine fugitiue slaues prophaned the Church, by murthe-
 ring one Priest, and wounding another; one that stood by
 suddainly vttered these words, *ἡ καλὴν οὐρανὴν τὸν μέλυσμα τὴν*
vañ, that the prophanation of the Church did foreshew no good
 to ensue; and he alleadged for the confirmation of it two
 verses out of a Greeke Poet,

Σημεῖα γὰρ ταῦτα ποιεῖται μέλυσμα φιλῶν,

Ὅταν ἐν ναυῖς ἐγκρακίῃ καὶ μυσθ.

Nam sapè signa talia dari solent, cum sacra fœdum templa
polluit

polluit scelus. And saith *Socrates*, He that said thus was not deceived; for it foresheved troubles and diuisions among the people, and the banishment of him that was author of them. And we finde, that not long after this prophanation of the Temple, this buying and selling of oxen, and sheepe, &c. and the buying & selling of the Priesthood which for money was now become annuall; the destruction of *Ierusalem* ensued, and the dispersion of the whole Nation: And the flourishing Kingdomes and Churches of *Grecia* and *Armenia* were forsaken of God, and became subiect to the *Turkes*, when they began to maintaine this heresie, *Licere res Ecclesiasticas vendere*; that it was lawful to sell the goods of the Church. And it is a receiued obseruation among our Writers, that *Ecclesia & Imperium pariter defecerunt*, when the Church began to be prophaned by *Simonie* and *Sacrilege*, the Empire began to be greatly eclipsed. And what els can we looke for after this prophanation of buying and selling in the Church of God, but some curse to ensue; when *Ecclesiastica possident Lasci*, holy places & holy things are possessed by prophane men, as Saint *Bernard* saith, who in steed of Praiers which the Priest should offer, doo send vp into heauen daily sacrifices, *quotidianas hostias*, not peace offerings, *sed clamores pauperum, lachrymas viduarum, planctus orphanorum*; The cries of the poore, the teares of the widowes, and the miserable complaints of children and orphans?

Alph. de Cast.

Bernard. epist. 224

Wherefore, seeing this buying & selling in the Church is so heinous in the sight of God, and so inconuenient for a Common-wealth; giue me leaue (honorable Lords, & reuerent Fathers of the Cleargie) who haue your places of state and dignitie, both in the Church and Common-wealth; giue me leaue in all humilitie I beseech you, not to exhort you to that, which I hope you doo already; nor to dehort

dehort you from that fault, from which I am perswaded, that some of you are as free and innocent as Saint *Peter* was; but to counsell him that standeth, to take heed lest he fall into this sinne: which is by so much the more hainous in you, than in an inferiour Minister, as it had bin in Saint *Peter* to haue exacted money of *Simon*, for the imposition of hands, thā in *Simon Magus* for offering of it. For the sins and offences of the Shepheards are greater than the sinnes and offences of the Sheepe: First, because they cannot excuse themselues by simplicitie or pretence of ignorance, as the sheepe may: secondly, because they are placed to correct them that goe astray; not to lead them amissie by ill example: thirdly, because while the shepheard wandereth by the steepe and dangerous places of sin, the whole flocke who are taught to follow the shepheard, doo fall downe headlong into the gulph of iniquitie. And by this reason, the sinnes of Gouvernours are not onely personall, but doo oftentimes engender heresies in the mindes of the ignorant and inferiour people; euerie one thinking that lawfull to be done, which his Superiour, his Gouvernour, and his Pastour doth; which is a kinde of heresie. And for this cause (peradventure) in the Canon law, *Simonie* is called heresie; because when the inferiours buy their orders, or their institutions, or their presentations of their Superiors, whose steps and examples they thinke they should follow, they are perswaded they may doo the like when occasion serueth without anie offence, both by the example of their Superiours, as also by the law of all Nations; for as *Seneca* saith, *Qua emeris vendere gentium ius est*, It is the law of nations that a man may sell what he hath bought: Wherefore you that doo stand, take heed lest you fall, & become Authors of this damnable sinne, and pernicious heresie.

i. q. i. quisquis.

De leues. li. i. ca. 9.

Secondly. You that are my Brethren of the Cleargie,

F

foras

forasmuch as *conferre mores peccatis*, this sinne is become
 customable in this land; & *videtur licitum quia publicum*,
 and it is thought lawfull because it is so common; & there
 is no *Simonie* wherein you are not one partie, if not both;
 I will be bolder with you: and yet that my words may car-
 rie more credit, I will vse *S. Bernards* exhortation; *Longè à*
vobis remouete malum temporis vetus, sed cupiditati nouum, si-
moniam, &c. Remooue, remooue farre from you this Simo-
 nie, for age an old sinne (being the first heresie that sprang
 vp in christianitie after the ascension of our Sauior Christ)
 though fresh and new in daily practise. Remooue I say this
 simonie, and couetousnes, and ambition the authour of it;
 for these are not sinnes whereunto spirituall men are sub-
 iect, but these are the temptations of meere carnall men.
 The first temptation wherewith the diuel assaulted our Sa-
 uioir Christ, was for the necessarie sustenance of nature by
 food, when he said; *Si filius Dei es*, If thou be the sonne of
 God, make these stones bread: to want necessities to main-
 taine nature, bread for the belly and cloth for the backe, is
 a great temptation, and may fall vpon a spirituall man; &
 therefore hee saith, *Si filius Dei es*, If thou be the sonne of
 God; as though this temptation might mooue the verie
 sonne of God: but yet for all that, let not this temptation
 force you to Simonie, but after the counsell of the Wise-
 man, *Stand still in thy state, and trust in the Lord; for it is an*
easy thing for the Lord *lubito honestare pauperem, suddin-*
ly to make a poore man an honest man, as our phrase is; that
 is, a rich man, or an honourable man. The second temp-
 tation wherewith the diuell assaulted our Sauioir, was vain-
 glorie; whereunto also a spirituall man is verie subiect: for
 when we haue auoided all sinnes of omission and commissi-
 on, if it were possible to auoid them all, *vincenda superbia*
restat, pride and vainglorie they will assault vs; and there-
 fore

Psill. 42.

Math. 4.

Eccles. 11.

fore to this temptation he also saith, *Si filius Dei es*. But the third temptation was a grosse & a carnall temptation, when he shewed him all the riches and kingdomes of the world; that is, the temptation of ambition, and couetousnes, the proper and naturall temptations of carnall men: and therefore in the two first he said, *Si filius Dei es*, but not in the third; which cannot agree to spirituall men, such as you should be in life and profession.

This third temptation, which is the temptation of couetousnes and ambition, the authors of simonie, hath made the Church of *England* as the Temple of *Ierusalem* was, a denne of theeves: therefore aboue all things remooue these finnes from you. It was a law of *Romulus* at the first foundation of *Rome*, *Nequis nisi per portam urbem ingreditor*, that no man should enter the citie, but by the gates thereof; and therefore when *Remus* went ouer the wall, he was slaine as an enemy; and our Sauour made a law at the verie foundation of Christianitie, that he that commeth not in by the doore, *Qui non intrat per ostium, fur est*: What then is hee but a theefe and a robber, that commeth into the offices and honours of the Church, *per ruinas Ecclesie, per desolat as maderas*, by the ruines of the Lordships, reuenues and demaines of the Church, that so he may spoile others, and enrich himselfe? The Merchant buyeth not his wares, but with hope to sell them at a better price: and can wee hope that anie man should buy a Bishopricke, and not sell the prebends, the dignities, and benefices belonging to it? No, no, saith *S. Bernard*, *Qui non fideliter introiit, neque per Christum; quid ni infideliter agat, & contra Christum*? He that hath not faithfully entred, neither by Christ; how is it possible that he should not deale vnfaithfully and against Christ?

*Lud. Cherand. ad
Leg. antiq. Rom.*

Ioh. 10.

*Bernard. de bonis
deservendis.*

Wherefore, *longè a vobis remouete &c.* Remooue farre

In vltis Nazian-
zeni.

from you that olde euill, old in time, but newe and fresh in dayly practise, simonie, and ambition and couetousnes, the authors of it; and say with *Greg Nazianzen* when hee resigned his Bishopricke, *non à Deo excludantur qui priuantur throno*; not to be a Bishop or a Deane, &c. is not to be banished from heauen, or from paradise as *Adam* was; but, to compasse an office or dignitie by simonie, is as *Leo* said, *accipere spiritum mendacij*, to receiue the spirit of lying; as *S. Gregorie* writeth, to haue *non subsistens sacerdotium*, a priesthood not subsisting; according to *S. Ambrose*, *Anathematis opprobrio condemnari*, to be held an Anathema; in *Elizeus* his iudgement, to deserue a leprosie; in *S. Peters* sentence, to merit damnation; and in our Sauiors practise, to be whipt & scourged out of the Church of God: wherefore, *Longè à vobis remouete, &c.* Remooue farre from you this euill, old in time, but fresh in practise; this simonie, & couetousnes and ambition, the authors of it.

Nic. de Clemens.
epist. ad Gerson.

Epist. 1. cap. 23.

29. 1. quicunq;

And you that are Gentlemen and patrons of Benefices, thinke not your selues free from this sinne of Simony, because *Simon Magus* offered to buy and not sell the spirit of God, or that which was not lawfull to bee sold; for as I said before, it had been a greater sinne in *Saint Peter*, à *Simone pecunias exigere, quàm in Simone offerre*, To require money of *Simon*, than in *Simon* to offer it: heere we finde that our Sauour Christ cast out of the Temple, not onely buyers but sellers also, *iecit vendentes & ementes*; and *Gelasius* affirmeth that *dantem & accipientem damnatio Simonis inuoluit*, the sin of *Simon Magus* wrappeth vp rogether both the buyer and the seller: and therefore if you be *pares culpa* equall in fault, you shall bee *pares pena*, equall in punishment in Gods iustice, though you be vnequall by your Statute law. And so *S. Greg.* saith, *Anathema danti, anathema accipienti*, Cursed be he that buyeth, & cursed be he that selleth,

leth, cursed be he that giueth, & cursed be he that taketh; & he that saith Simony in the giuer is heresie, saith that simony in the taker is Infidelity, & subiect to the punishment of Infidelity; *Auaritia in dandis ecclesiasticis honoribus infidelitatis perditioni subijcitur, etiam tenere fidem quam negligit videatur*, Couetousnes in giuing Ecclesiastical preferments is subiect to the same destruction whereunto Infidelity, although it seem to hold the same faith which indeed it regardeth not.

And no doubt if you were not infected with the spice of infidelitie, so that you neither beleue the Scriptures themselves, nor the generall and vniuersall consent of the most holy Fathers, the interpreters of them, in the hainousnes of this sinne, and the certaintie and grauitie of the punishment of it, you would not *touch the halloved thing*, nor sell that which is not yours; or that which is worse, *dare sanctum canibus*, giue that to your dogs, to your hauks, or your horses, &c. which is the portion allotted to Christ and his Ministers: you would not make that priuate which belongeth to the Church or the Common-wealth, and in that respect is consecrated *pietati & fidei*, to godlines and faith, & only committed to you vpon trust; you would not reape that which you haue not sowed, nor take away that which you haue not giuen; you would not make the monuments of your forefathers liberalities, the eternall testimonies of your couetousnes; you would not muzzell the mouth of the oxe that treadeth out the corne, either by taking mony as a fine for a Benefice, or retaining your Tythes, as an annuall rent. In the times of your ancestours, *Tanta utilitas putabatur percipi ex bobus, ut eorum visceribus vesci scelus haberetur*; That regard was had of the oxen that trode out the corne, that to rob them of their portion, was accounted sacriledge: they tooke that saying of our Sauior Christ for Gospel, *Beatius est dare quam accipere*, A happier thing

Greg. lib. 9. cap. 33.

Pollicrat. lib. 7. cap. 17.

Cic. nat. deor. 2.

Act. 20.

2. Cor. 3.

to giue vnto them, than to take from them. If the priests of *Moyse*s law were thus reckoned of, why not wee? We are not inferior to them: *Si quod euacuatur per gloriam est, multo magis quod permanet in gloria est*; If that which should be abolished were glorious, much more should that which remaineth be glorious. If the Priests in poperie, who either taught you not, or if they taught you, they taught you but vanities, were thus reckoned of, so that they could liue like Princes on *S. Peters* patrimonie; why should wee, which in your consciences preach vnto you the Gospell of Christ sincerely, be spoyled and robbed of that verie little that is left vnto vs?

Is it not sufficient to haue taken from the body of this one state, the superfluous rancke blood of so many Monasteries and by their abuse irreligious houses, and to haue abated that ~~and blood~~ fulnes of blood in our Bishopricks; and so far to haue opened the vaines of the Priests for feare of a Pleurisie by impropriations, customes and compositions, that for very weaknes they are ready to faint in the streets, but you must draw out that little life-blood which is left by selling your Vicarages, or retaining your Tythes?

1. Pet. 2.

Peraduenture you are of opinion (as I vnderstand some are now adaies) that either there is no Priesthood in Christianity; or if there be any, we be all alike Priests, because *S. Peter* saith, you are a *royall Priesthood, regale sacerdotium*; and hereof inferre, that seeing Tythes are due to the Priest onely, and either there are no Priests, or if there be any, we are all alike Priests, either Tythes are not due, or if they be due, they belong to vs all. But, beloued Christians, that text of *S. Peter* is borrowed out of the 19. of *Exod.* where God speaketh it of the Iewes, as *S. Peter* doth of the Christians: wherefore if all the Iewes in one respect were a Priesthood, & yet neuertheles had the order of Priesthood

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distinguished from them; the like may hold in Christianity, that all may be Priests, & yet haue a distinct order of Priesthood and Ministerie. But by that text you may as well prooue your selues Kings as Priestes, and challenge vnto you the offices and priuiledges of Princes; but as the verue of that text will not defend you from treason, or the punishment of treason wherefoeuer you bee subiects, if euer you challenge the preheminence or priuiledges of Kings; no more will it defend you from sacriledge, and the punishment of it, if you challenge the title or priuiledges of the Priesthood.

But you shall finde that *¶*, that Curse which the Prophet *Abacuck* pronounced against *Nabuchodonosor*, who Abac. 2. enriched himselfe with the spoyles of the East, *¶* *accumulanti non sua*, Woe vnto him, that heapeth vp those things which are not his owne : *Thesauros quos deuorauit enomes* (saith *Iob*) *& de ventre eius extrahet eos Deus*, He shall cast vp the treasures which he hath deuoured, and the Lord shal draw them out of his belly: you shall finde that this wicked gaine according to the Greeke prouerbe, bringeth a rod at his backe; you shall finde as it is in *Eccles.* that he *hath touched a Scorpion*, which no man toucheth without euident danger, by reason of the poyson which he hath in his tayle, which *Galen* saith is *mole minimum*, but *facultate maximum*; like the sin of Simony & Sacriledge, where it is in quantitie smal, it is in quality haynous; you shal finde a more grieuous punishment, as *S. Ambrose* noteth, than the punishment of Idolatrie, which God putteth down as very grieuous in the second commandement, which is to be punished not only on himself, but on his seed also to the third & fourth generation; whereas *Ieroboams* selling of the Priesthood, turned to sin vnto his house euen to root it out & destroy it from the face of the earth, & the sin of *Geherai* who sinned in Simony 3. Reg. 13. and

and couetousnes, was punished with a leaproisie vpon himselfe and his seede for euer.

Iuuen. Sat. 4.

Wisd. 16.

4. Reg. 19.

And although you haue liued long in this sinne, and in flourishing state, and not felt the hand of God vpon you, ye are not therefore to thinke it no sin, or that God cannot or will not punish it; for although as the Poet saith, *Mars ultor galeam quoque perdidit, & res Non potuit seruare suas*, Mars a false and counterfeite Idol might leese his helmet &c. and could not helpe it; yet our God by the strength of his arme can doe it, with strange raine or with strange haile, or with terrible tempest, or with consuming fire, or by scarfitie and famin, or with plague and sicknes &c. for he hath *mille nocendi artes*, a thousand waies to punish you: and as he said to *Senacherib*, can put a hooke in your nostrils and a bridle in your lips, and make you bring it backe againe the same way that you caried it out, as the Philistins did the Arke of God.

Thom 11. 9. 87.
217.

Or do you not doubt of his power and ability to doe it, but of his truth, and because, as you imagine, he doth not, therefore will not returne this euill on your heads? Adam might as well haue argued against Gods trueth who said, *What day thou shalt eat of that apple thou shalt surely dye*, for he died not that day, but became mortall and was sure to dye, and as I may say, fell into a consumption, which left him not vntill the houre of his death. And I doubt not to affirme that Gods punishments are already begun vpon vs, and although as yet they are but *medicina, non pena*, medicines, not punishments; and God like a good Phisition giueth vs sometimes sharpe potions to recouer our health; that is suffereth vs to haue *detrimētū in minori bono, ut augeamur in maiori*, losse in a lesser good, that we may gain in a greater; suffereth vs to haue *detrimētum pecunie, & sanitatis, propter bonum animæ*, losse of mony and health for the good
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of our soule; yet if these medicines will not cure vs, he will cut off that part of the Church or Commonwealth, which is diseased and incurable, though to the hazard and destruction of the whole body.

And I tell you true, it is no good signe or argument of Gods loue to vs, that he suffereth such sins, such capitall sins to raigne amongst vs without their due punishment; *For those whom he loueth not, as the author of the Machabees saith, he forbeareth untill they come to the fulnes of their sin; but it is a token of his goodnes and loue (saith hee) to a nation, not to suffer sins long to continue, but straight way to punish them;* as we finde in the children of *Israel*, his elect people, who suffered more temporall punishments for their sinnes than the most Idolatrous nations, whom hee reserued to a finall destruction.

And therefore triumph not in your sinnes, nor comfort your selues in this impunity; for it is an argument that you are out of Gods fauour, and that when he striketh hee will strike you home; when his anger is *lenta*, slowe, then it is *magna*, great, & *tarditatem supplicij grauitate compensat*, and requiteth the slackenes of the punishment with the waight thereof. And it is most true and very obseruable that *Iulius Cesar* said to the Embassadours of the Switzers, That it is a common custome with God to suffer those whom he loueth not, but intendeth to punish, to enioy peace and rest, and wealth, and pleasure, and abundance for a long time, *Quo grauius ex commutatione rerum doleant*, that the change when it commeth may grieue them the more.

Wherefore to conclude, seeing this buying and selling of sheepe and oxen, which were for sacrifice, and was a far lesse sinne then our buying and selling of spirituall things, was so odious to our Saviour Christ, that first of all other things he reformed that, and that diuers times, & by force

and violence, and by miracle; seeing by the opinion of the fathers, interpreters and schoolemen this Simonie is a sin and an heresie in Christianitie intolerable; seeing it cannot stand with a common-wealth, but thereby one state will eate vp another; learning and the vniuersities will be decayed; the Church be supplied with ignorant pastours; hospitalitie remooued from the state of the Cleargie; and to conclude, it is a signe and forerunner of some euill to insue to the cō non-wealth: giue me leaue I beseech you honorable, worshipfull, &c. who are called, if not *in plenitudinem potestatis*, vnto the fulnes of power; yet to some good measure of habilitie and power, *ut auferantur scandala de regno Dei*, To remooue scandals from the kingdome of God, and from this Church, from this kingdome and common-wealth; giue me leaue I saie, to exhort you, to beseech you, and euen to adiure you, by this example of our Sauour Christ, that you would vse your best endeouors to remooue this euill, to cut off this scandall, this Simonie, this buying and selling, and reduce this disorder *ad honestatis gloriam*, to the glorie of this Church and common-wealth. You honorable, &c. according to the power and wisdom that is giuen you from aboue, may be a meanes to amend it, *non est mea humilitatis dictare vobis, vel sic, vel sic faciendum*, as Saint Bernard said to Eugenius Bishop of Rome, it will not stand with the meannes of my place and knowledge, to say that thus, or thus it may be done, but no doubt it would greatly be eased, if the rich patrones who are *pares culpa*, nay *superiores*, equall, nay superiour in offending, and sinne onely through couetuousnes, might be *pares pena*, with the poore Priest, who is tempted to Simonie by extreme necessitie.

I haue beene somewhat earnest and zealous against this sinne, but maruel not at it, for I haue read that *partem habebit*

Petr Blasens.
epist. 351.

De consider. lib. 2.

Gregor.

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bit cum Simone qui contra Simoniacos pro officij sui loco uehementem non exarserit, He shall haue his portion with *Simon Magus*, who according to the place he beareth, is not very earnest against the committers of Simony. All that we can do is to speake vnto you out of these places, and that will be the lesse regarded, bicause we shall be thought to speake for our selues; but I haue giuen you reasons why it cannot stand with a common-wealth, and protest I speake it not so much in cōmiseration of our owne selues, who by our coetuousnes and ambition haue brought this euill vpon vs, and hauing guiltie consciences haue blusht to reprocue it, as in compassion of our successors who shall suffer for our sinnes, and liue in an age when the finger of the sonnes will be heauier on them, then the loynes of the fathers, are now vpon vs; bicause commonly wicked parents bring foorth *progeniem vitiosiore*, An ofspring or progeny worse then themselves; when if the ministers shall be liberallie bred as we haue beene, *nescient fodere*, They will haue no skill to dig for their liuings, and if they know themselves and the worth and dignities of their calling, *erubescant egere*, They will blush and be ashamed to liue in miserie, and yet of necessitie will be compelled *surpiter mendicare*, To go vp and Iudg. 17. downe as the Leuite did, to finde them places to dwell in, and be houshold Leuites to some meane *Micha* for a sute of apparell and meat and drinke.

But the time is past, so that I cannot stand vpon the second part of my text, which is the reason why our Saviour vseth this chastisement vpon the prophaners of the Temple, which containeth matter of very great and necessary obseruation, and offereth a larger discourse then this former; this that hath been spoken is sufficient to trie maistries both with my strength and your patience: wherefore because in this one speech I cannot performe that which I first

Serm. 36.

first intended, as *S. Bernard* said in the like case, *facio finem ubi non est finis*, I make an end where there is no ende; and end my Sermon, but end not my texte: beseeching God in the merits of our Sauour Christ Iesus, who at the feast of the Passeouer entred into the temple of *Ierusalem*, and cast out the buyers and the sellers there, to purifie this Church of England, and al the Prelates, Ministers, and members of it, from all Simonie, Couetousnes, Sacriledge, and impious merchandizing, to giue grace to the Shepherds which care to feede their flocks, and to the people with all humanity to entertaine their Pastors &c.

FINIS.

